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Look up tape M-797

If you don't mind -- Mayor Wagner. I'll tell you why. He is a man who has been in politics for 12 years -- democrat -- it doesn't matter if he was democrat or repulican -- an he found at the ~~x~~ end of that particular period that politics play too much of a part, and that he for himself has a definite conviction that he has done everything that he could do ?(and has not been)? sufficiently appreciated, or rather that he feels that it is like a waste of time and that he cannot go against this particular political machine. The strength of his character, and it may be for his sons that he sacrfices, it is still a sacrifice, but in any event he thinks that there is something more worthwhile in life than just ?(praying or playing)? and doing the best he could regarding the city of NY. He has come to the end of that particular period.

I will try to tell you why that appeals to me. Because this whole question of spending one's life for a certain purpose becomes after ~~a/xxxxx~~ some time a conviction that one is doing the right thing or sometimes that one comes to a conclusion that ~~one~~ it may not be the right thing, but then one should have also a conviction and the strength of character to change it. This is what I mean.

We are now a rather small group. Most of us are a little older in work; some of you who are new who may not understand very well what I want to say -- I will probably say similar things on Sunday when some of you are there and more of the older people probably will be there, and I also will say it on Tuesday. At least I will repeat the substance of what I have in mind and about which I am at the present time quite serious, and I don't think that I

will change my mind.

It has to do with the way I spend my time. I have chosen it as you know, and you might say I've worked on it for several years. Again certain difficulties which were inherent in it, but at the present time I find myself more or less responsible for about 100 people here in NY, a few more in Boston, and some in Seattle and in Berkeley, and of course my wish is that it still could expand and that there would be gradually more and more people of that kind. I do this because I am convinced that it is necessary and also I do it as you probably know because there are certain things that Gurdjieff told me regarding work and regarding an obligation with which he, the last time when he was here and the last day when he was here, charged me. It was not in a private conversation that was between Gurdjieff and myself. It was in the presence of several others and if they remember well enough they can recall very well what was being said, and I have based what I have tried to do ever since on that particular obligation.

As far as I am concerned, I think I've tried in any event to live up to that, and there are at the present time enough proofs in the form of tapes or perhaps memory or some notes of meetings we have had and the dealings with the different people, that I feel that I am not guilty if I would leave it. I have fulfilled a certain obligation to make absolutely sure that in many ways work, ~~in the way that~~ as Gurdjieff meant it, or rather the way that I understood it, that I have discharged that particular obligation of being exact and to have taken care that maybe there is a record which may or may not remain in existence

after I die, but at least I have satisfied my own conscience that regarding that I have taken care of certain things so that there is no further question about ??, from my standpoint at least, of what is meant by work on myself or on oneself, and that it is enough in a sufficiently clear form that people could follow it or rather that they could listen to it, and then they have enough information so that they could start work on themselves if they wish, and to some extent I know several of us are making attempts of that kind.

So there is no, as I say, no guilt feeling. And I have a feeling of having discharged that responsibility and there must be a very definite reason why I want to continue with groups or with Brewster, or even with music evenings like tonight. I only will do it on one condition. And I will do it then in exactly the same way, to the best of my ability, I will do it when the group as a whole will take over a responsibility which I think they have when they want to consider the possible continuation of these groups , perhaps as long as I am still alive, that financially it is taken care of. You see, this kind of decision I have to make. I hate and I don't want to remind all the time different people that they are in arrears or that they are a little delinquent. I hate the fact that everybody who comes to the group, unless they pay on a monthly basis, have to fork out $3. And sometimes they try to get away with it. Sometimes they cannot do this or that, and I don't want to send out dunning letters that they have forgotten that there was a necessity of paying on a monthly basis, particularly for group one and group two.

So, that I would say, is not my particular concern and I don't want it. Because, you see, if I don't do this, I have no ~~necessity~~ hesitancy in making money the way I always have done, and I assure you I can make more than enough in order to assure my living because I have many strings on my bow, and I can go in various directions, not only in chemistry and science, but also in other directions in which I have worked. And aside from that, if I wanted to, I could give lectures on Gurdjieff, or I could write articles, or I could set up a psychological clinic in order to help the lovelorn or perhaps a marriage bureau, or what ever you want to call it. I think I am clever enough to establish myself if I really wanted to do it.

So it is not for that ~~reason~~ eventuality that I am afraid, and ~~that I hang on to~~ there is a reason that I do what I am doing at the present time. I simply use this as an illustration that you don't have an idea that I am in this ~~kind of~~ -- if you want to call it a business -- for any other ~~reason~~ purpose than only to help maintain work. And for that reason I ~~expect~~ hope that now everybody else, understanding it now a little bit better perhaps, will have to help me to maintain it and otherwise I will stop it.

How will you maintain it? I want to do away with this idea of the payment at the door. At the same time, there has to be ~~that~~ a kind of a guarantee ~~which~~ and several of you do this when you pay for a month, ~~but~~ I want to eliminate that I have anything to do with it, I don't want to keep a record of how much ~~paid is being taken~~ each person is paying (?). I ~~only~~ am interested in ~~attendance because that~~ attendance because I think that is important ~~to for me, in order to know who I might expect to really~~ for me to know ~~that interest and on that basis I will know who perhaps will work.~~

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people of the group there maybe someone who needs money for ~~a~~ certain purposes that I ~~would~~ have the freedom to give it and to help, expecting it perhaps sometimes to come back, and perhaps never come back, but that is where whatever you might say is a surplus, that is where the money goes. It is exactly the same of Brewster. It is exactly the same with anything that might come in. And you must realize that that is important that I have that kind of a freedom, so that if when one gives something, that is exactly the same ~~as~~ as a gift that used to be given by us to Gurdjieff. You may as well al such a ~~moment~~ moment kiss it goodby. That is, the way it is being spent ~~happens~~ happens to be my affair, exactly like Gurdjieff at the time when one ~~at some time~~ gave him some money and after ~~a lot of~~ enough consideration and talking and manipulating between Salzmann and Gurdjieff and myself -- I happened to be so-called the goat every once in a while, and someone else at some other time was the goat, and newcomer became exactly the same way. Ah mister, ~~yeah~~ you know, we have _____; ah yah, we want to go to crayfish ~~party~~. And so it was manipulated that one forks out 2 or 3 thousand francs which was at that time quite a considerable amount of money, and then one goes with a group -- ah ~~yes~~, you want to come also, ah yes you can come. And so pretty soon with 10 people you go up to Monmartre and there you sit and there all of them eat and eat and eat and there goes your money.

I say this because you must not think for one moment that Gurdjieff had no particular purpose, but when one tries to see money in relation to that what ~~was~~ is being talked about, and that if there is anything in your conscience that may make you realize that it is important and that it should be maintained, and it should be maintained I say in this way, that is, it has to be done correctly; it must not be done because it is just a matter of a little bit ——→

of a habit to get together. It is not a question of deviating from work as such. It is not just to have a good time or to introduce certain ideas that do not belong to Gurdjieff and that are more and more in the direction of Zen, which nobody undertands anyway how. It is exactly that way what that I feel, because of if one doesn't like the way I talk about, and ifyou don't believe in it you are entirely free to go wherever you wish. I can assure you there is none in NY who taks about Gurdjieff the way I do. You can go to the foundation if you like, and I hope you can enjoy it, but that is for me not the seat or the center of work.

So here is the situation. There is the problem. You have to solve it. If you have ideas about it, you can tell me. Whatever it is that you want to decide mutually, and whoever is more vocal than someone else, get together on it. As I say, on Sunday I will mention it again, probably in a few different words, and on Tuesday ~~probably~~ I will say it a little bit more intensely because that is the kind of group on whom I rely, and where I believe that real work exists.

So on that basis then, you must consider also this music. Because I will not continue with music unless it is a part of what we now call work. There are over 800 tapes in existence. There are close to 800 tapes of meetings, 860 or 70 tapes on music. There is enough production, and there is enough variety, and there is no use for me to add and keep on adding, and almost I would say repeating, and perhaps sometimes for the reason that I still think that there are certain subjects that ought to be talked about or elucidated, and that may be as far as music is concerned

I may have some idea that something is not approached or should be covered in a certain way.

So I want you to understand my position.....